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AUTHOR Dollerup, Cay; And Others
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ABSTRACT

This paper, number eight in an ongoing series, is part of an interdisciplinary project on the context of reading and reading research that explores similarities and dissimilarities in the response to literature in readers from different cultures. Presented are the written responses from 129 readers in Denmark, Greenland, Great Britain, India, and Nigeria to the Danish narrative, "Per Smed's Whip," one of the three tales used in the Folktale Project. The responses are listed as heavily edited statements, summarized and edited from readers' essays which were written (after reading the narrative) in response to six questions regarding attitudes toward the story, feelings about the story's content, and readers' understanding of the story's meaning. Section 1 presents background information; section 2 describes the essay collection procedure and the readers. Section 3 lists the readers' responses, and section 4 contains concluding remarks. In combination with the information obtained from the introspection studies described in Paper 7, the statements listed in this paper will serve for the generation of a questionnaire on the readers' experience of "Per Smed's Whip" to be used in the final data-collection round in the Folktale Project. Three appendixes (containing the instructions to the readers, the essay questions, and the form used to report on the essay collection process) and a listing of publications by the Folktale Project are attached. (SR)

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FOLKTALE: A CROSS-CULTURAL, INTERDISCIPLINARY STUDY OF THE EXPERIENCE OF LITERATURE

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PAPER 8

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Title: EDITED RESPONSES TO THE DANISH NARRATIVE 'PER SMED'S WHIP' FROM READERS IN DENMARK: GREAT BRITAIN: INDIA AND NIGERIA IN THE "FOLKTALE-PROJECT"

Author(s): Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe M. Nielsen, Iven Reventlow, Carsten Rosenberg Hansen, and Lene Schøtt-Kristensen

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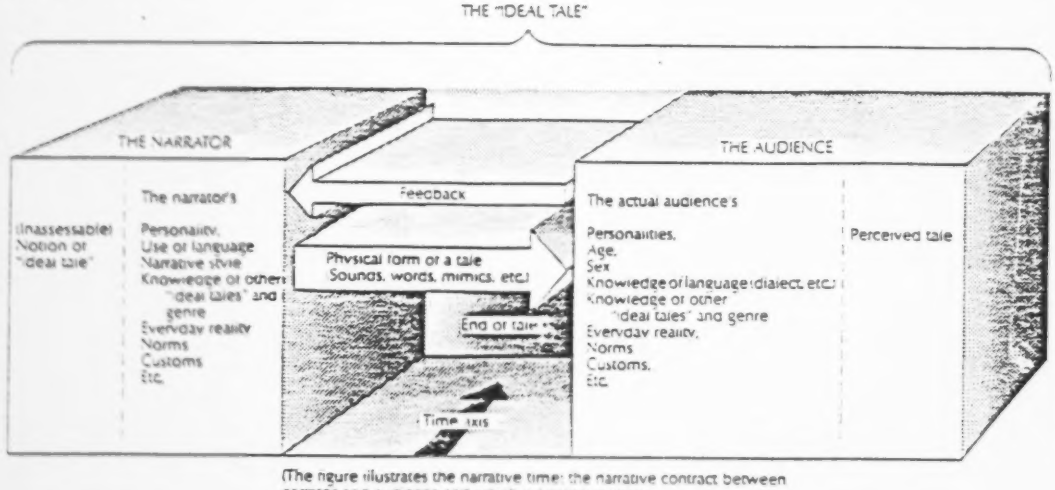
A Work from The Research Unit for Experimental Studies in Reader Response.
Department of English, University of Copenhagen
Njalsgade 84
DK-2300 Copenhagen
Denmark



(The figure illustrates the narrative time: the narrative contract between narrator and audience and which is limited in time.)

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FOLKTALE: A CROSS-CULTURAL, INTERDISCIPLINARY STUDY OF THE EXPERIENCE OF LITERATURE

PAPER 8

Title: Edited Reader Responses to the Danish Narrative Per Smed's Whip from Readers in Denmark, Greenland, Great Britain, India, and Nigeria in the 'Folktale-project'.

Authors: Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe Nielsen, Iven Reventlow, Carsten Rosenberg Hansen, and LeneSchøtt-Kristensen.

ABSTRACT

The present paper lists statements which have been summarised and edited from essays written by 129 readers of the Danish story Per Smed's Whip. This story is one of the three tales used in the "Folktale-project". The participants in the study are from Denmark, Greenland, Great Britain, India and Nigeria.

The readers have read only Per Smed's Whip.

The information described in this paper will be combined with the information from the introspection studies (described in Paper 7), for the construction of a questionnaire on the response to this story in the major data collection round in the "Folktale-project".

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We also extend our thanks to Marlene Barner who has typed our manuscript.

And last, but not least, we wish to thank the Unesco and "Professor Ludvig Wimmer and hustrus legat" for financial assistance, and the Department of English, University of Copenhagen for practical and financial help.

AUTHORSHIP OF THE PRESENT PAPER

The analyses and breakdown of the essays written by readers in Denmark, Greenland, Great Britain, India and Nigeria have been undertaken according to the methods described in Paper 3 from "Folktale".

The analyses, summaries and listings have been made as follows:

Malene Grue has analysed the essays written by English and Indian readers.

Vivian Lindhardsen has analysed the essays written by the Greenlandic readers.

Signe Nielsen has analysed the essays written by Danish readers.

Lene Schøtt-Kristensen has analysed the essays written by the readers in Nigeria, in Nsukka as well as in Benin.

These summaries and listings have been checked by Cay Dollerup, and the report as a whole has been gone over by all members of the team.

Paper 8

The present paper (no. 8 from the "Folktale-project") discusses responses of 129 readers, to the Danish tale, Per Smed's Whip. There are 20 readers from Denmark; 7 readers from Greenland; 18 readers from Great Britain; 40 readers from India; and 44 readers from two cities in Nigeria, namely, 17 readers from the University of Nigeria, Nsukka; and 27 readers from the University of Benin, Benin City.

The below statements are edited from written answers to questions on preference, the deeper meaning, moral, etc., of the story.

In combination with the information from the introspection studies described in Paper 7, the responses listed here will be used for constructing a questionnaire on readers' experiences of the Danish tale.

I.0 BACKGROUND

The "Folktale-project" explores similarities and dissimilarities in the responses to literature in readers from different cultures. In order best to cover multicultural responses, the project uses tales deriving from three different nations and cultures (viz. Denmark/Scandinavian (European). - Thule/Eskimo (Inuit).- Turkey/Islamic).

In previous papers, we discussed how the stories were identified (Paper 2); selected in experimental studies (Paper 3); and how the stories were established in the "same" version in Danish and in English, the two working languages of the project (Paper 4).

In the main part of the project, we shall use questionnaries on the literary experience in order to obtain comparable informatiton cross-culturally in a practicable way (cf. Paper 1:12-16).

The questionnaires on the responses must tally with the readers' experiences, not only in terms of the contents of the questions, but also of their phrasings. Accordingly the questionnaires will be generated from readers responses.

The present report lists the responses of readers to the Danish story, Per Smed's Whip.

The readers represent several nationalities and are mostly Danes, Greenlanders, Englishmen, Indians, and Nigerians.

II.0 THE ESSAY COLLECTION (1985-88)

II.1 The Procedure

The procedure was the same with the three tales used in the project. The stories were handed out in class so that nearly the same number of students in any class would read only one of the three stories (viz. Per Smed's Whip (which we discuss in the present paper)). The Barking Ones (discussed in Paper 9), or The Golden Apple (discussed in Paper 10).

The procedure used was the same in all cases: The Instruction before the reading (Appendix A) was stapled on to the story so each student would read it first. Approximately the same number of each story was handed out in each class/session. The instruction called for students to read the story, and then indicate when they had finished reading.

When they did so, they got the six questions (Appendix B) with six blank pages attached to it.

The instruction asked students first to write their sex and state which story they had read, and then to answer the questions.

These answers were returned to us together with a brief questionnaire to teachers and others (Appendix C). The present paper lists statements from the readers' essays on the Danish story, Per Smed's Whip, in a heavily edited form.

II.2 The Numbering

When the answers were received, the readers were numbered consecutively so that each nationality started off with a new hundred. Hence the Danes who participated first, were numbered 1-57. The British readers 101-151; the Indian readers 201-332; the Nigerian readers 401-556; and the Greenlandic readers 601-618.

The readers' sex was indicated by an F for "Female", an M for "Male", and a "?" for readers who forgot to tell us.

The answers were analysed to permit of an overview. Accordingly, the following list does not do justice to the fullness

and the coherence of the readers' written responses, which are, after all, part of major essays on the tale. The listing only indicates some general lines along which individual readers expressed their experience of Per Smed's Whip.

II.3 The Readers

II.3.1 The Danish Readers.

Per Smed's Whip was read by 18 readers, (out of a total of 57 participants in the essay-studies). They were students at Lyngby Statsskole on 14 May 1985. The classes involved were 1y, 2a, 1b. Their age was 17-18 years.

They were all native speakers of Danish, and mostly Christians (Protestants).

The Danish readers are numbered 1M-57F. Per Smed's Whip was read by 20F-37M.

II.3.2 The English Readers

Per Smed's Whip was read by 20 students (out of a total of 51) at Queen Elizabeth's School in Barnet, Herts. (London). The session was kindly undertaken by Dr. Sid Clarke in September 1985.

All the readers were boys, and they are numbered 101M-151M. Per Smed's Whip was read by 117M-136M.[1]

II.3.3 The Indian Readers

Per Smed's Whip was read by 40 readers out of a total of 132 students. Four groups of students at the Indian School of Mines, Dhanbad, participated (First Semester Preparatory Group; and First Semester B, Tech Sections A, B, and C). The study took place in August 1985.

Professor R.K. Singh who kindly saw the study carried out for

the project, has furnished us with the following information: 130 students were from India, 1 from Bhutan, and 1 from Zimbabwe.

They spoke 15 different languages as their mother tongue (Hindi: 78. - Bengali: 30. - Tamil: 3. - Urdu: 1. - Malyalam: 4. - Punjabi: 1. - Assamese: 2. - Gujarati: 1. - Oriya: 1. - Maithili: 6. - Dogri: 1. - Mizo: 1. - Angami: 1. - Dzonkha (Bhutan): 1. - Showa (Zimbabwe): 1).

They represented 6 religions with Hindu: 120, Christian: 6, - Islam: 1, - Buddhists: 1, - Jainism: 2, - Tribals: 2.

The Indian readers are numbered 201M-333M. Per Smed's Whip was read by 244M-284M.

II.3.4 The Nigerian Readers

The story was read and the questions were anwered in two places, viz. at the University of Nigeria, Nsukka; and at the University of Benin, Benin City.

II.3.4.1 The Readers at the University of Nigeria, Nsukka

At the University of Nsukka, Per Smed' Whip was read by 17 students out of 57 participants. The texts were kindly handed out to General Studies Class A, and Class B, by Mr. Damian Opater on 26 November 1985. The classes comprised 57 second year undergraduate students from Civil Engineering, Geology, Education, Biology, and Philosophy.

There were 49 males and 8 females.

Most of the students' mother tongue was Igbo, and most were Christians.

The students from Nsukka are numbered 401M-457M, and Per Smed's Whip was read by 421F-438F.

II.3.4.2 The Readers at the University of Benin, Benin City

In Benin, Per Smed's Whip was read by 27 readers out of a total of 99 participants at the University of Benin. The study was kindly directed by Professor Dr. C.A. Ocafor in a class on "The Introduction to Oral Literature" on 7 January 1986, where 28 students participated. Their mother tongue was mostly Igbo.

For additional sessions, involving Year II and Year III English (Major) with undergraduates at the Department of English and Literature at the Faculty of Arts, we are indebted to Dr. R. Masagbor and Professor S.E. Ogude. In these classes there were 66 students, 25 males, and 41 females.

Their mother tongues varied, but were mainly Edo, Igbo and Yoruba.

Their religious affiliation was mainly Christian or Islamic.

The 99 readers at the University of Benin are numbered 458F-557M. Per Smed's Whip was read by 491?-518F.

II.3.5 The Greenlandic Readers

When the responses from the above studies had been analysed, we also realised that only three Greenlandic responses in the introspection round (Paper 7) were insufficient for our coverage of the Greenladic tale. We therefore concluded that it would be wise to supplement the studies above with essays from Greenlandic readers. We contacted Rektor Leif Bo Petersen of the Aasiaat Gymnasiale Kursus, Aasiaat, Greenland, who permitted us to contact his classes; Ms Jette Nørskov Madsen kindly handed out the stories in her class.

Per Smed's Whip was read by 7 Greenlandic readers, (out of a total of 18 participants in the present "essay study").

Their native language is Inuit, and Danish was the participants' second language. Danish is the second language in Greenland schools (Greenlandic is the first).

The Greenlandic readers are numbered 601-618. Per Smed's Whip was read by 612F-618F. Five readers were females and two were males.

III. ANALYSES

In the following highly edited statements on the story, we have listed readers according to the language versions they read: hence the Danes and the Greenlanders who read the Danish version are listed first, and then follow the readers who read the English version in the order in which we received the essays.

III.1 QUESTION 1: Did you like the story?

III.1.1 The Eighteen Danish Readers

Yes: 11 readers.
- 22M, 24M, 27M, 28F, 31F, 32F, 33F, 34F, 35F, 36F, 37M.

No: 6 readers.
- 20F, 21F, 23M, 26F, 29F, 30M.

Yes and no: 1 reader.
- 25F.

Reasons for liking the story

- It is exciting. 22M.
- It is adventurous. 24M, 32F, 33F, 36M.
- It is amusing. 24M, 32F, 36M, 37M.
- It is entertaining. 28F, 32F.
- The plot is simple and uncomplicated. 3F.
- It is unrealistic/supernatural. 34F, 36M.
- It has a happy ending. 36M.
- It is told in an amusing way by a narrator who appears to be deliberately stupid. 35F.
- It can be read at two levels. 27F, 31F, 34F, 35F.

Reasons for not liking the story

- It is too supernatural. 20F.
- It is a poor imitation of a fairytale. 21F.
- It is tedious/monotonous. 23M, 26F.
- It is a fairytale = for children. 25F, 29F, 30M.
- The plot is simple and without any message. 26F.
- The sequence of events is predictable. 29F.
- It is silly. 26F.
- The story is simple. 29F.

III.1.2 The Seven Greenlandic Readers: Did you like the story?

Yes:
- 612F, 614F, 617F, 618F.

Yes and No:

- 613M, 615F.

No:

- 616M.

Reasons for liking the story:

- It is exiciting. 612F, 618F.

Reasons for not liking the story:

- It is too unrealistic. 613M.
- It doesn't mean anything to me. 615F.
- It is too childish for my age. 616M.

III.1.3 The Twenty British Readers: Did you like the story?

Yes: 14 readers.

117M, 118M, 120M, 121M, 122M, 123M, 124M, 125M, 126M, 127M, 130M, 134M, 135M, 136M.

No: 3 readers.

120M, 131M, 133M.

Reasons for liking the story

- It is short. 123M.
- It is simple. 117M, 123M, 124M, 125M, 135M.
- It is well written. 119M, 125M.
- It is funny/amusing. 120M, 122M, 123M, 126M, (131M), (132M), 134M, 136M.
- The humour of the story. 118M, 127M, 130M, 135M.
- It is (very) original. 126M, 127M, 130M.
- There is a certain innocence in the story. 135M.
- It had an underlying theme. 124M.
- It had a happy ending. 124M, 136M.
- It makes the reader use his imagination. 120M.
- The lustful steward and the "lustful" bull made the story more lighthearted and reachable. 117M.
- The sequence with the pertegoy. 118M, 126M.
- The sequence with the cow eating the grass between the girl's legs. 130M.
- It is written for adults rather than for children. 117M.
- Good defeats evil in a nasty way. 134M.

Reasons for not liking the story

- It is written for children. 118M, (125M), 132M.
- It is like any other folktale (unoriginal). 120M.
- It is unbelievable. 119M.
- It is repetitive. 119M, 120M, 121M, 126M.
- It is ridiculous. 128M.:

- The story is a bit of a cliché. 125M.
- The moral is not made clear. 128M.
- The happy ending. 120M.
- The portrayal of sex and money as being important. 135M.

III.1.4 The Forty Indian Readers: Did you like the story?

Yes: 37 readers.

- 244M, 246M, 247M, 248M, 249M, 250M, 251M, 252M, 253M, 254M, 255M, 256M, 257M, 258M, 259M, 260M, 261M, 262M, 263M, 264M, 265M, 266M, 267M, 268M, 269M, 270M, 271M, 272M, 274M, 275M, 276M, 277M, 278M, 279M, 281M, 282M, 284M.

In part Yes/No: 3 readers.

- 245M, 283M.

No: 1 reader.

- 280M.

Reasons for liking the story:

- The language is clear. 245M, 248M, 259M, 274M.
- The story is divided into suitable sequences (systematic). 245M, 248M, 254M, 267M, 274M.
- The story is funny, entertaining, amusing. 245M, 250M, 251M
- The story is interesting. 245M, 246M, 248M, 251M, 259M, 267M, 270M, 271M, 278M, 284M.
- It is exciting. 246M, 252M, 278.
- It is imaginary, not realistic. (magic). 245M, 258M, 260M, 261M, 266M, 268M, 272M, 277M, 279M, 284M.
- It is a folktale/fairytale. 258M, 262M, 264M.
- It is romantic. 257M, 279M.
- It comes from a western country. 248M.
- Per Smed is a very interesting character. 247M.
- It is funny to watch the way the wife impeaches Per Smed. 282M.
- It tells about an old man getting a young, beautiful wife. 270M.
- It teaches us that we ourselves can make our life happy - we should not get influenced by others. 276M.
- Per Smed shows true love and affection toward his wife. 244M.
- Good overcomes evil! 244M, 249M, 253M, 254M, 255M, 259M, 263M, 264M, 269M, 274M, 281M.
- It teaches a good moral. 245M, 253M, 254M, 255M, 259M, 264M, 266M, 267M, 268M, 269M, 274M, 276M.

Reasons for not liking the story:

- It is a story for children, not for 19-years old's. 280M.

III.1.5 The Seventeen Nigerian Readers in Nsukka: Did you like the story?

Yes: 16 readers (all readers except 434M).

No: 1 reader.

- 434M.

Reasons for liking the story:

- It is imaginative. 435M.
- It is entertaining. 427M.
- It is exciting. 422M.
- It has a message. 430F.
- The message. 435M.
- The moral: be good, and be proud of what you have. Do not tamper with another person's property. 438M.
- It shows how simple-minded men can be. 428M.
- It revealed the conspiracy. 432M.
- The steward was paid in his own coin. 424M (and lost his job). 421F.
- Describes some men's deceitful nature. Some think they can rule over their fellow men because of their own affluence or position. 423M.
- Per Smed was saved. 422M.
- Because Per Smed wins in the end. 425M, 426M (he wins over evil and he wins money in the end). 437M.
- Per Smed retaliated. 431M.
- Symbolizes the law of retributive justice. 429M.
- Nemesis will find its way. 433M.

III.1.6 The Twenty-seven Nigerian Readers in Benin: Did you like the story?

Yes: all readers (491-518).

No: No readers at all.

Reasons for liking the story:

- It has a good, simple language. 492M, 493M, 506F, 509F, 510F, 511F, 515F.
- It has a good composition. 499M, 506F, 509F, 513F.
- It has a simple, single plot. 492M, 495M.
- It is amusing. 504F, 507F, 513F.
- It is ridiculous. 492M.
- It is humorous. 500M, 504F, 509F, 510F, 511F, 512F, 513F.
- It evokes/intellectual laughter. 498M.
- It is exciting (suspense). 492M, 496M, 501M, 503F, 504F, 510F, 513F, 516F.
- It is interesting. 491?, 495M, 496M, 499M, 504F, 505F, 509F, 510F, 511F, 515F, 517M.
- It is optimistic (everything is possible). 494F.
- It has a fairytale quality. 497F.

- It is a moral fable. 491?.
- It has a good theme (fate). 513F.
- It has a good message. 493M, 515M, 517M.
- It is moralizing. 492M, 495M, 49M, 505F, 508M, 511F, 512F, 515F, 518F.
- It has a vivid, visual imagery. 512F.
- It has unnatural happenings. 501M.
- It has to do with wit. 507F.
- It deals with a realistic everyday event. 503F.
- It portrays man's wickedness. 511F, 517F.
- Because the wicked was punished. 502F, 511F, 514F.
- It portrays the weakness in man. 503F.
- It deals with childish fantasies and is therefore interesting to everybody. 517M.
- It is similar to a biblical injunction. 493M.

III.2 QUESTION 2: What did you find most exciting or 'foreign' in in the story?

III.2.1 The Eighteen Danish Readers: What did you find most exciting or 'foreign' in the story?

- How Per succeeds in overcoming the abstacles. 22M, 25F, 35F, 36M.
- The way Per Smed reacted. 23M, 28F.
- What Per would do to his wife and the steward. 26F.
- Whether Per would find out what went on.27F. Behind his back or not. 28F.
- When Per makes the Pertegoy. 27F, 32F.
- The magic power of the whip. 33F.
- The witchcraft. 24M, 34F.
- That the story takes place in a foreign country. 24M.

Miscellaneous:

- The whole story. 32F.

Nothing: 6 readers

20F, 21F, 29F, 30M, 31F, 37M.

III.2.2 The Seven Greenlandic Readers: What did you find most exciting or 'foreign' in the story?

- When Per makes the pertegoy. 612F, 614F, 618F.
- The last past of the story. 617f.

Miscellaneous:

- Most exciting. 616M.
- It is funny. 614F.
- It is imaginative. 615F.
- It is an ordinary fairy tale. 617F.
- It is not so childish as other fairy tales. 613M.

- It is similar to Greenlandic fairy tales. 618F.

Nothing: 2 readers.
613M, 615F.

III.2.3 The Twenty British Readers: What did you find most exciting or 'foreign' in the story?

Exciting

- The different tasks Per Smed had to do. 122M.
- When Per Smed ran away leaving the reader wondering what was going to happen. 121M.
- To see what Per was going to use the whip for. 135M, 136M.
- When the maid ran naked into the room. 120M.
- The procession through the fields (as it has an element of surprise to it - unlike the rest of the story). 127M.
- The pertegoy. 134M.
- The way the story builds up to the climax (the pertegoy). 117M.
- The end. 133M.

Foreign

- The name of Per Smed. 118M, 123M, 124M, 126M, 132M.
- The language (disjointed as if translated). 128M.
- The simplicity of the story. 130M.
- The more "liberated" language (using words like "lust"). 124M.
- The society in which the story was based. 118M.
- The references to money e.g. silver pieces and marks. 119M, 123M, 126M.
- It was partly an adult folktale. 135M.

Miscellaneous

- The introduction of the naked woman and the bull is foreign to this style of writing. 125M.
- I find it strange that the wife roll around with the chamberpot and that the girl is running around naked + the cow and the bull. 129M.
- This story is not suitable for children because it touches subjects they are not ready for. 131M.

Nothing: 5 readers.

118M, 119M, 123M, 124M, 131M.

III.2.4 The Forty Indian Readers: What did you find most exciting or 'foreign' in the story?

Exciting

- The speed of events. 252M.

- The use of magic all through the story. 254M.
- The old woman in the forest. 256M, 275M, 276M.
- The way all the tasks were done by the old woman when Per returned from the forest. 277M.
- The way the old woman paved the yard with silvercoins. 282M, 284M.
- The part where Per Smed has to plant the marsh with trees. 250M.
- The way the steward & the wife try to trick Per Smed. 247M.
- The part where Per's wife tells Per about the last task to be done. 283M.
- The turn of the story, when Per gets the wife. 259M.
- When Per Smed arrives to find his wife in bed with the steward. 264M.
- The naked maid. 249M, 253M, 262M, 280M, 281M.
- The coming of the bull. 244M, 262M, 281M.
- The squire in his underclothes. 281M.
- The way the squire told the steward to leave the place. 255M.
- How the steward and the wife got punished. 254M.
- The way Per wins in the end. 263M.

III.2.5 The Seventeen Nigerian Readers in Nsukka: What did you find most exciting or 'foreign' in the story?

- The old woman's intervention. 430F.
- Per Smed's magic power. 424M, 437M.
- How the old woman helped Per Smed plant the marsh. 421F.
- The revelation of the steward's designs. 422M.
- A lustful design can be carried out on somebody's wife. 436M.
- How the steward could not succeed. 422M.
- The revelation of the steward's designs. 422M.
- The involvement of those who tried to get rid of Per Smed. 429M.
- How Per Smed overcame his problems with the woman's magic powers. 426M.
- Per Smed's magic power. 424M, 437M.
- Men (those who can cause accidents to the world). 423M.
- That Per Smed did not quarrel with his wife. 434M.
- How the impossible is made possible. 438M.

III.2.6 The Twenty-seven Readers in Benin: What did you find most exciting or 'foreign' in the story?

- The pertegoy scene. 491?, 492M, 494F, 499M, 500M, 501M, 502F, 503F, 504F, 509F, 510F, 511F, 514F, 517M, (exciting not foreign).
- The magic. 492M, 498M, 503F, 512F.
- The old woman's activities. 496M, 503F, 508M, 512F, 513F, 515F.
- The manor. 500M.
- The evil intent (adultery) of the wife. 493M.
- Per Smed's intention to leave without fighting (his accept-

ance of his wife's affair). 495M, 506F, 513F.
- The naked maid being exposed to the public. 518F.
- Why people could not understand the effect of the whip. 516F.
- The squire's obeying all Per Smed's orders. 513F.
- The steward's fate (the irony). 508M.

Miscellaneous:

"the conclusion when the intrigue was revealed and everybody was made to understand the situation better". 507F.

III.3 QUESTION 3: What Deeper Meaning Did You Find in the Tale?

III.3.1 The Eighteen Danish Readers: The deeper meaning

Seven readers thought the story had no deeper meaning. 22M, 23M, 26F, 30M, 33F, 37M.

- You should not be unfaithful to your wife/husband. 20F, 24M, 27F, 32F, 34F.
- You should not fool others. 25F.
- If you try to fool/harm others you will be punished yourself (Nemesis). 27F, 29F, 31F.
- "Thou shalt not covet thy neighbour's house". 28F.
- You should not underestimate other people's abilities. 35F.
- The less wise will always receive help (from and old woman). 21F.
- The wise always fools the less wise. 28F, 31F.
- To teach the reader morality. 34F, 36M.
- It might illustrate the oppression of women. 29F.

III.3.2 The Seven Greenlandic Readers: The deeper meaning

- There is no deeper meaning. 617F.
- It shows the unfaithfulness of a wife. 618F.
- Be faithful to your partner. 613M.
- The steward did not get the wife. 614F, 615F.

III.3.3 The Twenty British Readers: The deeper meaning

No answer: 117M.

Seven readers thought, that there was no deeper meaning in the story. 118M, 120M, 123M, 128M, 129M, 131M, 134M.

- Don't have an affair with somebody elses wife. 119M.
- If you deceive somebody you'll get punished. 126M, (129M), 130M.
- It deals with the faults in human nature. 130M.
- Don't use your power to get rid of something which would help you on your way in life. 119M.
- Even when it looks darkest - luck might come and help. 121M.

- The underdog will always get revenge. 122M, 125M, 136M.
- Everyone can achieve a task with some help. 132M.
- Be loyal to the right person. 124M.
- Never be afraid. 133M.
- Don't run away from trouble. 124M.
- "Good" always wins. 130M.
- Lust leads to ruin. 130M, 131M.

Miscellaneous

- "The last/only precious thing of the poor man was taken by the powerful steward". 127M.
- "The deeper meaning was plot-revenge-happiness". 135M

III.3.4 The Forty Indian Readers: The deeper meaning

Six readers did not answer the question (250M, 253M, 267M, 270M, 278M, 284M).

- Even though Per is a simple man and a coward he gets help from the old woman. 244M.
- A man of straw has no place in the world. 248M.
- Per loves his wife even though she has been unfaithful to him. 244M.
- Women have a complicated mind. 251M.
- If you help somebody to harm others, you will get punished yourself. 249M.
- It never pays to harm others to gain personal profit. 252M, 260M, 269M.
- If you try to fool others you will be fooled yourself. 252M, 265M.
- The relationship between man and woman. 245M.
- Always love and be faithful to your husband/wife otherwise you will get into trouble. 253M, 261M, 262M.
- No one should try to steal another man's wife. - This is punished by God. 257M, 258M.
- A man should never marry such a young wife. 258M, 259M, 272M.
- Criticise women for their unfaithfulness. 262M.
- Per Smed gets his wife all to himself at last. 282M.
- Sin and cruel actions against others are always punished. 254M, 259M, 268M, 269M, 275M.
- Truth and honesty always win. 254M, 264M.
- Your thoughts should always be good and honest. (Thoughts count more than the actual deeds). 274M.
- We should not be influenced by others. 276M.
- "Survival by means of tricks". 279M.
- The whip has a deeper meaning. 271M.
- To make fun of aristocracy and the nobility. 262M.

III.3.5 The Seventeen Nigerian Readers in Nsukka: The deeper meaning

- Per Smed's wife was unfaithful; therefore she should suffer. 430F.
- After all the wife did not want Per to be killed. 436M.
- If a man allows his wife to control him he could be led astray. 432M.
- Adultery is increasing among married couples. 421F.
- People should avoid implicating their fellow beings. 429M.
- In the end you have to bear the consequences of your plan. 437M.
- Everybody must get his reward according to his work. 431M, 433M.
- Any deceitful person should understand that he has a match. 423M.
- The steward represents greed, unfaithfulness, adultery - the wife infidelity. In spite of everything, she truly loves Per. 427M.
- It does not always go well for one who plans evil. 434M.
- There is always a way, even when all hope seems to be lost. 435M.
- History vindicates the just. 424M.
- God's verdict always takes us by surprise. 424M.
- God's decision is the last. 438M.
- A law of retribution (while you harm someone you may unknowingly be harming yourself and increasing his luck). 425M.

Miscellaneous:

- "One cannot explain how Per Smed carried out the steward's orders". 426M.
- "The steward had lustful designs; he and the wife conspired to have Per killed or sent away. 422M.

III.3.6 The Twenty-two Nigerian Readers in Benin: The deeper meaning

- Human beings are unreliable. 501M.
- Human nature is weak and evil. 506F.
- Human nature is weak, lustful, ambitious, foolish. 507F.
- Curiosity is part of human nature. 518F.
- Nobody should try to control another person's life. 513F.
- You should not tempt your fellow beings. 508M.
- Selfishness and lust are vices. 515F.
- Through hard work you are able to keep what you cherish. 503F.
- Man is insatiably greedy. 502f.
- Greed is a vice; we should cherish what we have. 494F, 515F.
- The story shows us how authoritative people act as oppressors. 495M.
- There is always a solution to our problem (a friend). 504F, 511F, 512F.

- Virtues will always outlive vices. 515F.
- Innocence (Per) will always win in the end. 496M, 511F.
- Evil planned against us might turn out to be the way to success for us. 499M, 510F.
- A foul deed always returns to the inventor. 492M, 505F, 510F, 514F, 516F.
- Foul and wicked deeds will always get punished (downfall, Nemesis). 497F, 517M, 512F.
- Immoral acts, such as treachery, conspiracy, unfaithfulness, and lust, do not pay. 493M.
- The gods (the old woman) are always there to help the oppressed against their oppressors. 492M.
- "God tempers the wind to the shorn lamb". 491?.
- Wives are not to be trusted; they are their husbands' unknown enemies. 511F, 517M.

Miscellaneous:

- The tale is realistic. 500M.

III.4 QUESTION 4: What moral or message do you think is to be found in the tale?

III.4.1 The Eighteen Danish Readers: The moral or message?

- You should never be unfaithful to you wife/husband - (unfaithfulness will be punished). 20F, 22M, 23M, 24M, 36M, 37M.
- You should not fool others. 25F.
- If you try to fool/harm others you will be punished yourself (Nemesis). 27F, 29F, 30F, 31F.
-"Who digs a pit for others falls into it himself". 26F, 35F.
- The less wise always receives help (from an old woman) thanks to luck and magic. 21F.
- The wise always fools the less wise. 28F, 31F.
- You should keep you hands off others' properties. 32F.
- You should never jump to decisions. 33F.
- You should listen to your heart - and be honest. 34F.

III.4.2 The Seven Greenlandic Readers: The moral or message?

- Don't get involved with a married wife. 612F, 614F, 617F.
- Be faithful. 613M.
- Per was rewarded. 615F.
- Don't tell children stories about unfaithfulness. 616M.

III.4.3 The Twenty British Readers: The moral or message?

Two readers thought there was no moral or message. (119M, 129M).

- Don't lie (be honest). 123M, 124M, 130M, 135M.
- Stand up for what you believe is right. 124M.
- If you want someone else's wife don't try to frighten her

husband. 132M.
- The story is a warning to disloyal partners (don't be unfaithful). 118M, 120M, 123M (biblical), 128M, 133M, 135M.
- The story gives hope to people with disloyal partners. 118M.
- Even when it looks darkest, there is luck somewhere. 121M.
- You will always win over evil. 118M.
- Good always defeats evil. 125M.
- Cheats never prosper. 117M, 122M, 125M, 126M, 130M, 131M, 136M.

III.4.4 The Forty Indian Readers: The moral or message?

Five readers did not answer the question (250M, 253M, 271M 272M, 284M).

- A man should never have a relationship to another man's wife. 245M.
- You should not interfere in others' family-affairs. 247M, 279M.
- A widower should never marry again. 256M.
- A wife should never treat her husband like that.
- We should never be unfaithful to our husband/wife. 261M.
- You should never try to get what belongs to somebody else. 245M, 257M, 262M.
- The cruel wife has no right to live in the society. 247M.
- You should never cheat because of your desires. 266M.
- Never try to harm anyone in your own interest. 262M.
- If you do something wrong you are always punished by God. 245M, 249M, 264M, 275M.
- He who never commits any injustice will be helped by God. 244M, 264M, 275M.
- "As you sow, so you reap"/"who digs a pit for others falls into it himself"/"wicked deeds are punished." 254M, 255M, 258M, 265M, 269M, 277M, 278M, 280M.
- Truth, honesty and justice always win. 246M, 252M, 254M, 255M, 259M, 267M, 275M, 281M.
- Do to others what you want them to do to you. 263M.
- Do never help anyone to do anything evil. 249M.
- Be independent. Do not relly on others. 248M, 276M.
- You shall not be afraid to face the problems. 247M, 251M.
- "Tit for tat". 268M.

Miscellaneous:

"The wife gave him the message as the steward had asked her to, "No" said Per." I've never learnt how to pave and I've never tried it." 270M.

III.4.5 The Seventeen Nigerian Readers in Nsukka: The moral or message?

- Do not have evil designs on your neighbour. 437M.
- One should not covet another's wife. 421F, 438M.

- One should be contented with one's husband. 421F.
- It is not descreet/it is selfish to lust for a married woman. 422M, 426M.
- The age difference between a man and his wife should not be big. 433M.
- It is wrong for a married woman to commit adultery. 426M, 433M, 438M.
- Everybody should be contented with whatever they have. 424M, 428M.
- Do not oppress other people. 425M.
- We should never try to snatch something away from somebody who is under us. 438M.
- A citizen should be upright in his dealings. 434M.
- To treat your fellow human beings fairly. 431M.
- Nature justifies the just. 430F.
- (In Shakespeare's words) The evil men do lives after them. 427M, 435M.
- Evil recompensates evil. 429M.
- Understanding and belief. 432M.
- One should always be confident that there is a solution to one's problems. 436M.

III.4.6 The Twenty-seven Nigerian Reader in Benin: The moral or message?

- Nothing is impossible. 516F.
- You should not underestimate your neighbour's prowess. 517M.
- A man must be strong in handling family affairs. 506F.
- Wives should be faithful to their husbands. 491?.
- The desire of the young is strong. 506F.
- Men are lustful, wicked and bad. 511F.
- Women are corrupt, wicked and untrustworthy. 511F.
- We should love our neighbours. 509F, 515F.
- Beware of greed! 595M.
- "Thou shalt not covet thy neighbor's wife". 491(?), 502F, 508M, 512F.
- Man should be frugal/jealousy and greed lead to Nemesis/ "Thou shalt not covet thy neighbour's house or any thing that is thy neighbour's. 492M, 292F, 502F, 505F, 508M, 509F, 513F.
- Lust is evil. 505F, 518F.
- Virtues will always triumph over vices. Sins will not go unpunished. 493M, 396M, 501M, 504F, 507F.
- The evil that man does returns to him in the end. 499M, 510F.
- It does not pay to be dubious. 500M.
- Foul deeds lead to one's downfall. 491?
- Curiosity is dangerous. 518F.
- "One good turn deserves another. One bad turn deserves another". 514F.
- "Do unto others the things you would like to be done to you. 510F.
- The innocent will be rewarded. 497F.
- Help will come from an unexpected source. 498M.
- It shows the law of "retributive justice" (an attempt to rob another man of his belongings might lead to the loss of your own belongings). 503F.

III.5 QUESTION 5: Do you think there are things in the story which have a symbolic meaning?

III.5.1 The Eighteen Danish Readers: The symbolic meaning?

No answer: 5 readers.
- 20F, 21F, 22M, 35F, 36M.

No: 5 readers.
- 23M, 28F, 29F, 33F, 37F.

- The whole story symbolizes our society today. 27F.
- The whole story symbolizes how people fool each other. 25F.
- The story symbolizes the distinction between good and evil. 32F.
- Per Smed symbolizes simple-mindedness. 30M.
- Per Smed symbolizes the lower classes rising against the squire. 26F.
- The whip symbolizes present-day weaponry (which can annihilate all problems). 34F.
- Using a whip is unusual for a man of Per's rank. Therefore, it symbolizes a kind of revolt against the upper class. 24M.
- The whip symbolizes morality. 31F.

III.5.2 The Seven Greenlandic Readers: The symbolic meaning?

- There is no symbolic meaning. 617F.
- You cannot have everything you wish. 615F.
- Do not steal other men's wives. 613M, 614F.
- Unfaithfulness. 616M.

III.5.3 The Twenty British Readers: The symbolic meaning?

No: 4 readers. (119M, 120M, 129M, 132M).

Specific features

- The old woman symbolizes fortune. 121M.
- The old woman is symbol of justice. 128M.
- The old lady is symbolic. 133M.
- The old woman is a symbol of wisdom (of the aged). 118M, 124M, 125M.
- The wife symbolizes ignorance of life. 121M.
- The steward symbolizes misfortune. 121M, 125M.
- The steward symbolizes desire. 128M.
- The steward symbolizes corruption. 136M.
- The whip is a symbol of power and punishment. 117M, 118M, 124M, 125M, 135M.
- The whip symbolizes that greed leads to nothing good. 131M.
- The chamberpot is symbolic. 122M.
- The 1800 silverpieces is a symbol of "dishonesty never pays". 125M.
- The squire symbolizes justice. 128M.

The "theme"

- Symbol: a third world nation (Per Smed) being exploited by a European nation (the steward). 127M.
- The pertegoy symbolizes the expulsion of Adam and Eve from the Garden of Eden.
  Per = God
  The Steward = The Devil. 130M.

Miscellaneous

- "The symbolic meaning is: don't run away from you trouble. 123M.
- "I can't understand the role of the maid in the story". 128M.
- The old woman is a pagan ritualist. 135M.

III.5.4 The Forty Indian Readers: The symbolic meaning?

Five readers did not answer the question (250M, 253M, 267M, 270M, 284M).

No:

- There is nothing symbolic in the story. 255M, 265M, 271M, 277M, 278M, 283M.

Yes:

General

- There are things in the story which have a symbolic meaning. 248M, 251M, 263M, 276M, 280M, 282M.

Specific features:

- Per Smed symbolizes the common man. 264M.
- Per Smed's wife symbolizes a romantic woman. 257M.
- The steward symbolizes the evil in life. 245M, 257M, 264M, 268M (+ the wife).
- The conspiracy (steward + wife) symbolizes the bad institutions of society. 259M.
- The old woman symbolizes justice. 258M.
- The old woman symbolizes a supernatural power (God). 245M, 246M, 252M, 257M, 262M, 264M, 264M, 269M.
- Per Smed crossing the thick forest to get to his home shows that after hard word all are sure to reap the fruits. 249M.
- All the tasks Per Smed was given were symbolic. 247M.
- The whip has a symbolic meaning. 252M, 254M, 261M (symbolizes God who punishes the sinners). 275M, 279M.
- The maid thrusting grass between her legs symbolizes the shameful & shy nature of women. 245M, 272M.
- The grass between the maid's legs symbolizes the female organ. 281M.
- The pertegoy symbolizes the shameful exhibition of cruel souls in public. 258M, 279M.
- The squire symbolizes the good in life. 268M.

- "The wife of Per who was interested in getting rid of her husband". 266M.
- "All get punishments which suit their faults". 274M.

Miscellaneous:

"yes, for example - manor". 256M.

III.5.5 The Seventeen Readers in Nsukka: The symbolic meaning?

No:
- 430F, 433M, 434M, 436M, 437M.

Yes:
- 421F, 422M, 423M, 424M, 425M, 426M, 427M, 428M, 429M, 431M, 432M, 435M, 438M.

Specific features:

- The tale portrays most things happening today. 429M.
- These things happen in my village. 437M.
- The steward wanted to send Per Smed away; in the end Per Smed sent him out of the courtyard. 431M.
- Per Smed being an old man and a widower represents the helpless and poor of society. 425M.
- The old woman (judgment). 427M.
- The whip. 424M, 426M.
- The pertegoy. 423M.

II.5.6 The Twenty-seven Readers in Benin: The symbolic meaning?

No:
- 498M, 499M. 514F.

Yes:

Themes:
- The whole story symbolizes man's wickedness against his neighbour. 491?.

Elements:

- The whip (punishment, Nemesis). 492M, 496M, 500M, 502F, 503F, 505F, 509F, 510F, 511F, 512F, 151F, 516F, 518F.
- The old man Per Smed, the old woman, the forest are symbolical of the pure old generation. The steward and the wife are symbolical of the wicked new generation. 493M.
- Each character represents good or evil. 517M.
- The number of "three". 497F, 513F, 515F.
- Per Smed (cowardice). 502F, 518F.
- His wife (unfaithfulness). 502F, 518F.
- The steward (dishonesty, lechery, the Devil's agent). 500M, 502F, 505F, 517M, 518F.
- The old woman (Per Smed's dead wife). 516F.

- The old woman(a supernatural force, the judging gods, our guardian angel, wisdom, truth, justice, vengeance). 492M, 494F, 495M, 496M, 500M, 504F, 505F, 507F, 508M, 509F, 511F, 512F, 515F.
- The word "pertegoy". 495M, 502F.
- The pertegoy (as an event). 504F, 509F.
- The bulls and the cow. 501M.

III.6 QUESTION 6: Where do you think the story comes from? (Its provenance)

III.6.1 The Eighteen Danish Readers: The story's provenance?

No answer: 2 readers. 20F, 29F.

- Europe. 21F.
- Northern Europe. 24M.
- Western Europe. 35F.
- Scotland. 22M.
- Germany. 31F.
- Denmark. 25F, 26F, 28F, 31F, 32F, 34F.
  Jutland (a part of Denmark). 22M, 26F, 27F, 36M, 37M.
- It could be from any country - the environment is typical of fairytales. 33F.

Miscellaneous:

- From the University of Copenhagen (or Aarhus). 21F.
- From the country-side. 24M, 25F, 27F, 28F, 30M, 31F.

III.6.2 The Seven Greenlandic Readers: The story's provenance?

- Scandinavia. 613M, 616M, 617F.
- Denmark (Sealand). 615F.
- A village. 612F.
- The old days. 614F.

III.6.3 The Twenty British Readers: The story's provenance?

- Hungary. 118M, 128M.
- Yugoslavia. 128M.
- Austria. 118M, 120M, 122M, 128M.
- Germany. 119M, 121M, 123M, 125M, 126M, 132M, 133M, 134M.
- Holland. 120M.
- Scandinavia. 124M, 127M, 129M, 135M, 136M.
- Denmark. 117M, 123M, 131M.
- "I think the story runs in the vein of Hans Christian Andersen". 129M.
- Farming country. 117M, 119M, 121M, 123M, 131M.

Remark

- "Question 3, 4 and 5 seem to cover the same ground, whilst

question 6 seems pointless as it is just a guess as we have no information on which go".

III.6.4 The Forty Indian Readers: The story's provenance?

No answer. 253M, 278M.

- India. 250M.
- Not from India. 270M.
- Africa. 257M.
- A foreign country, where the situation is such that a young woman can't get rid of her old husband even though she wants to. 259M.
- Latin America. 274M.
- U.S.A. 281M.
- A Western country. 248M.
- A European country. 264M (Middle Ages), 272M (south).
- France. 262M.
- Germany. 269M (urban area), 279M.
- Denmark. 280M.
- England. 244M, 249M (village), 252M (because of the words used), 254M (countryside), 256M, 258M, 261M, 265M.
- Marsh-land area. 276M, 268M.
- Countryside. 267M, 275M, 282M, 283M.[2]
- "This story comes from area". 245M, 247M, 251M, 260M, 263M, 266M, 271M, 277M, 284M.[2]
- A country many years ago. 246M.[2]

Miscellaneous:

"yes I think the story comes from (country/area)" 255M.[2]

III.6.5 The Seventeen Nigerian Readers in Nsukka: The story's provenance?

- No answer. 429M.
- An abstract tale. 434M.
- Nigeria (Anambra state). 438M.
- Europe. 436M.
- The developed world. Germany or Russia. 425M.
- England (it mentioned a "thick, icy mist"). 426M.
- Western Germany. 422M, 427M, 428M, 431M, 432M, 433M, 435M.
- Denmark. 424M.
- "Area". 421F, 423M, 437M.[2]
- A country tale. 430F.[2]

III.6.6 The Twenty-seven Readers in Benin: The story's provenance?

- A foreign country. 491?, 498M.
- East Africa (Kenya). 508M.
- China. 510F.
- Arabia. 515F.

- Europe. 499M, 504F, 506F, 509F, 517M.
- Rural Europe. 492M.
- England. 494F, 495M, 500M, 503F, 512F, 516F, 518F.
- London countryside. 496M.
- Sweden. 497F.
- Germany, 505F.
- Scotland. 513F.
- Per Smed's country. 514F.
- A village/countryside. 493M, 501M, 502F, 507F, 511F.

IV. CONCLUDING REMARKS

It must be emphasised that the above statements have been heavily edited; they have been lifted out of the context of complete answers by readers, and must not be confused with the full answers. In the "Folktale-project", the statements will be used partly for generating questions in the questionnaire on the reading experience of Per Smed's Whip, and partly to identify readers whose questions are used as a basis for questions.

The study was anonymous. We have nothing but the barest information (sex and approximate age) about our readers; and accordingly we must refrain from drawing major conclusions from this part of the study. It may be mentioned in passing that it is a drawback that males are overrepresented.

V. NOTES

1) The study was conducted anonymously. Hence we did not ask readers to specify their nationality. There were several Commonwealth and immigrant readers in the so-called 'English' group. At this stage, however, this fact is immaterial to the stydy, but it is mentioned for the record.

2) The phrasing of our question was infelicitous (see Appendix B) and led some readers to believe we presented them with the alternative "country" or "area" as the story's place of origin.

essay

Folktale

INSTRUCTION

WITH THIS PAPER IS A TALE WHICH WE ASK YOU TO READ CAREFULLY. WHEN YOU HAVE FINISHED READING THE TALE, YOU WILL BE GIVEN SOME QUESTIONS TO ANSWER. PLEASE PUT UP YOUR HAND WHEN YOU ARE READY FOR THE QUESTIONS.

Thank you for your co-operation,

Cay Dollerup Iven Reventlow

Carsten Rosenberg Hansen Chris Tinson

PLEASE WRITE THE TITLE OF THE STORY ON THE FIRST PAGE, AND INDICATE WHETHER YOU ARE A GIRL OR BOY.

We should like you to answer the following questions - and please remember to number your answers. You may keep the text while you are writing your answers.

1. Did you like the story, and if so, why?
2. What did you find most exciting or 'foreign' in the story?
3. What deeper meaning did you find in the tale?
4. What moral or message do you think is to be found in the tale?
5. Do you think that there are things in the story which have a symbolic meaning?
6. Where do you think the story comes from (country/area) ?

Many thanks for your cooperation,

Cay Dollerup Iven Reventlow

Carsten Rosenberg Hansen Chris Tinson

REPORT ON ESSAY COLLECTION (FOLKTALE)

Please fill in the following information and return to this department with the answers.

Place: _____

The texts were handed out on (date) _____

by (name/s) _____

to (number of students) _____, of whom

males (number) _____ females (number) _____ .

Name of the class/classes (if any) for acknowledgement purposes: _____

Please give us a brief description of the students' educational background: _____

_____

_____

_____

_____ .

The mother tongue of most/all students is: _____.

Indicate (only if non-controversial) the religious affiliation of most students: _____.

Did anything special happen during the study, e.g. questions, interruptions, cribbing? (If so, please only identify the answers to us but do not say anything to the students).

_____

_____

_____

Address to which we can send information about the study to the students : _____

_____.

PUBLICATIONS FROM THE "FOLKTALE-PROJECT"

The Ontological Status, the Formative Elements, the "Filters" and Existences of Folktales: a Discussion. Fabula: Zeitschrift für Erzählforschung 25 (1984). 241-265, (Cay Dollerup, Bengt Holbek, Iven Reventlow, and Carsten Rosenberg Hansen).

BACKGROUND AND PRELIMINARY PLANS FOR THE PROJECT. Rufes: Copenhagen. March 1985. PAPER 1 (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 24 pp. 87-89165-04-2. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 138 = CS 009172.

THE RESEARCH TEAM'S PRELIMINARY SELECTION OF A NUMBER OF POTENTIALLY USEFUL TALES FROM THREE DIFFERENT CULTURES FOR FUTURE WORK IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. April 1985. PAPER 2 (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 37 pp. 87-89065-05-0. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 139 = CS 009173.

THE EMPIRICAL SELECTION - BY MEANS OF READERS' RESPONSES - OF THE THREE TALES TO BE USED IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. July 1985. PAPER 3 (Cay Dollerup, Birte Kristensen, Iven Reventlow, Carsten Rosenberg Hansen, and Christopher Tinson). 64 pp. 87-89065-06-9. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 140 = CS 009174.

THE PROCEDURES FOR ESTABLISHING THE 'SAME' DEFINITIVE VERSIONS IN DANISH AND IN ENGLISH OF A DANISH, A GREENLANDIC, AND A TURKISH STORY IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. September 1987. PAPER 4 (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 60 pp. 87-89065-08-5. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 141 = CS 009175.

THE CONSTRUCTION AND EXPERIMENTAL, CROSS-NATIONAL TESTING OF THE FIRST VERSION OF THE QUESTIONNAIRE ON THE READERS' BACKGROUNDS IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. November 1987. PAPER 5 (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 64 pp.

87-89065-09-3. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 142 = CS 009176.

THE COMPLETE TEXTS OF THE STORIES USED IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. January 1988. PAPER 6 (Cay Dollerup, Ed.). 64 pp. 87-89065-10-7.

A LISTING OF EDITED STATEMENTS MADE BY READERS DURING THE READING OF THREE STORIES IN THE "FOLKTALE-PROJECT". Rufes: Copenhagen. March 1988. PAPER 7. (Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 60 pp. 87-89065-11-5. ERIC = Educational Resources Information Center. Bloomington 1988. ED 295 144 = CS 009178.

EDITED READER RESPONSES TO THE DANISH NARRATIVE Per Smed's Whip FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGERIA IN THE 'FOLKTALE PROJECT'. Rufes: Copenhagen. January 1989. PAPER 8 (Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe M. Nielsen, Iven Reventlow, Carsten Rosenberg Hansen, and Lene Schøtt-Kristensen). pp. 87-89065-12-3.

EDITED READER RESPONSES TO THE GREENLANDIC NARRATIVE The Barking Ones FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGERIA IN THE 'FOLKTALE PROJECT'. Rufes: Copenhagen. September 1988. PAPER 9. (Helen Bennett, Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen). 32 pp. 87-89065-13-1.

EDITED READER RESPONSES TO THE TURKISH NARRATIVE The Golden Apple FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGERIA IN THE 'FOLKTALE PROJECT'. Rufes: Copenhagen. January 1989. PAPER 10. (Cay Dollerup, Malene Grue, Vivian Lindhardsen, Signe M. Nielsen, Iven Reventlow, and Carsten Rosenberg Hansen). 36 pp. 87-89065-15-1.

The research unit for experimental studies in reader response, The Center of Translation Studies and the Department of English, Njalsgade 84. DK-2300 Copenhagen S, Denmark.

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